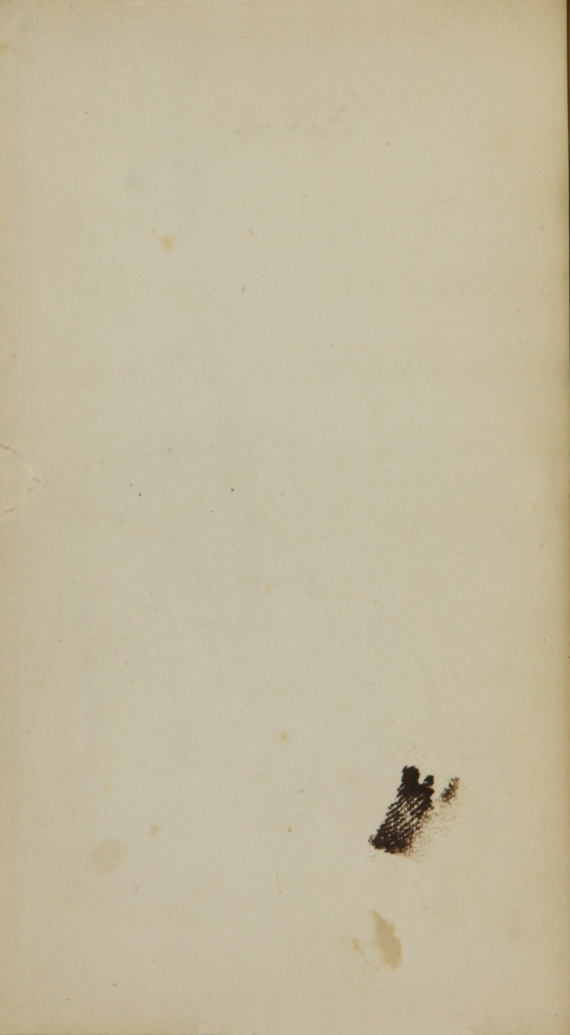


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1848

HORNE

MANUAL ON BEAUTY
AND HEALTH.





A MANUAL

ON

BEAUTY AND HEALTH:

CONTAINING

Useful remarks on the proper treatment of the Human system, so as to secure health and beauty:

WITH

SEVERAL VALUABLE MISCELLANEOUS RECEIPTS.

TO WHICH IS ADDED

DR. GREGORY'S LEGACY TO HIS DAUGHTERS,

AND

A Picture of the Female character as it ought to appear when formed.

By GEORGE HORNE, D. D.

The whole forming an excellent consulting companion.

BY

A Friend to Humanity.

"Grace was in all her steps, heaven in her eye;
In every gesture, dignity and love." *Milton.*

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PREFACE.

The ravages daily and hourly committed on the health, the beauty, and consequently on the happiness of thousands, through ignorance and neglect, is a subject of a mournful character, that seems to demand the serious attention of every person desirous to alleviate suffering humanity from the pains and deformities inflicted upon it by *imprudence, extravagance and carelessness*; all three of which, with their numerous associates, ruthlessly rob vast numbers of the human family of the only enjoyment of earthly existence—*Health*; not only among untutored savages, so called, but among civilized nations, where as yet, a-bundance of ignorance exists, not only as it regards the structure of the human system generally, but likewise, the kind of treatment each part requires in order to secure its proper developement.

To furnish some practical hints on this subject is the object of this Manual, which contains some observations as to health and beauty, which if attended to, will be found advantageous.

A MANUAL
OF
BEAUTY AND HEALTH.

REMARKS ON BEAUTY.

“How great the limner’s triumph! for he writes
A universal language, which the clown
And schoolman read alike. Behold a face
Arrayed in beauty, which we dare to scan,
Nor fear its frown, nor yet more dangerous smile.

Let us gaze again
Upon the picture, and admire the power
Of woman’s beauty. O it hath a charm
With which the Great Artificer endues
Nought else of his creation! I have stood
Oft by the margin of the deep, and mark’d
The ripple of its waters with an ear
That deem’d it music. I have wander’d too,
By moonlight, through the woodlands, and have heard
Mysterious whisperings of many tongues,
As though the fabled genii of the trees
Held converse in their branches; and the while,
Albeit, not of Genius’ favour’d sons,
Have felt the inspiration of the scene,
And wept for ecstasy: but there is still
In beauty, when enshrining woman’s form,
An all-surpassing magic, which hath work’d
For evil and for good, in every age
From Adam’s to our own. Let no man look
With eyes unholy on her loveliness!

She is a temple which th' Eternal One
Hath built Him to inhabit. Who will dare
To desecrate the dwelling of his God?"

David Wilkie, Esq.

"But there is still
In beauty, when enshrining woman's form,
An all surpassing magic."

How true is this! A Magic—a charm that operates on the sensibilities of mankind in a way peculiarly its own. Oh, what scribbling, and stammering, have been tried amongst all tribes of men, to give utterance to the "surpassing"—unutterable magic, by which beauty, when enshrining woman's form, have captivated their innermost souls. Desperate attempts have been made, and are still being made, to prose it, poet it, rhyme it, or in some way or other to talk it out; and each succeeding generation of scribblers, as if dissatisfied with the efforts of their predecessors to give utterance, still continue trying to word that surpassing magical thing—woman's beauty. One says, "the face of nature is lovely in the opening spring, when the dreary mantle of winter is chased away from the earth, and the tender herbs unfold themselves to drink in the dews of heaven—when the summer has called forth, in all their pristine grandeur, foliage and flowers of every hue, impregnating the air with a delicious fragrance; and thousands of warbling songsters, fill the groves with their innocent melody—and when the ripening harvest clothes the earth with an abundance of rich fruit.—

Yes, the blue sky, and flowers, and sunshine, are all lovely. And the calm silence of night, and the silvery moon walking stately among the stars are lovely. Each have a charm—a beauty—a sublimity, peculiarly their own.—But beauty, when enshrining woman's form, has a charm differing from them all; more universally appreciated—more readily felt."

Another says, "money has vast influence, and parentage, and titles, and talent, and literary attainments, and all the polish of artificial refinement, have an influence too; but when the untarnished charm of woman's beauty is brought into the arena, to contend for the possession of man's naked heart, it is victorious over them all, and the triumph is complete." That memorable exclamation of a notable French lady, but who, unfortunately, did not possess a great share of those personal attractions so much the admiration of the world; is so much proof-in point here. Finding, notwithstanding all her brilliant intellect and superior talent, that others far inferior to herself in every thing but personal appearance, were, nevertheless, gaining more admirers, and receiving more attention; she exclaimed in a sort of mournful desperation, *all the beauty of the mind for the beauty of the face!* Yes, the beauty of the face, or, a woman's "face arranged in beauty." Oh! what magic power it possess to excite the unutterable. Says another, "what on earth can rally every particle of soul in a man equal to a handsome and lovely wo-

man? She is the Goddess of the poet, the divinity of the painter and sculpturer, the ever successful champion of the novelist. She is the great point of attraction, around which all that is charming in civilized life clusters, as their common centre. Reality and fiction derive their most powerful stimulus from her charms."

There is a kind of philosophy in romance, but it is the philosophy of woman's beauty and loveliness, artfully introduced, to stir up the tender sensibilities of our nature. Were it not for this philosophy, novelism would be an unsavory morsel without relish.

Brilliant intellect, talent, genius, etc., when possessed by a female, may, and indeed does, command some admiration and respect, from a few who know how to value their worth; but, somehow, the condition of society have never yet been so, that these things, though in reality the best, and worth more, have possessed that all surpassing magic which beauty possesses, when enshrining woman's form, to awaken the inexpressible in man. Beauty—commanding beauty is an inheritance peculiarly her own.—Something which nature, or rather, nature's god has bountifully bestowed upon her, the better to fit her for the important position she is assigned to occupy in creation, and this beauty

"Hath work'd
For evil or for good, in every age,
From Adam's to our own,"

Yes, the history of the influence of female beauty and loveliness, is interwoven with every page of the history of the world. It was there, occupying an important place in the management of man's earthly destiny, when the first rude attempts were made by our race, at forming something like social society, it has maintained an important position in regulating the social condition of man through all ages, up to the present hour; and while mortal man continues to have a place upon the earth, the influence of woman's beauty will tell upon him for weal or for wo. Like the influence of the moon, it is felt in every climate, through all time, and every tribe of man, whether savage or civilized, are moved upon more or less by its power; and the more beauty she possesses, the more she has the power to rule his destinies.

The world have passed through much dark barbarism and savagery; many fierce commotions, mingled with groans and blood and fire, have poured their desolations on the habitation of man; amidst which woman has suffered—long suffered many calamities and privations, she is not, nevertheless, totally robbed of that amiableness and beauty with which nature has endowed her, and it is one of the redeeming qualities of the present age, that she is gradually rising to that position in society which she is fitted so eminently to fill. And as civilization, and true religion advances in the world, the influence of her beauty and loveli-

ness will be stronger. Let the self-inherent qualities she possesses but be properly developed by a right system of education, and sanctified by the pure religion of Christ, she will then maintain a position in the scale of being mightier than ever ; and the triumph she shall thus secure will be lasting. Here's is not to be a victory obtained by the fierce and fiery thunder of military parade ; but by beauty ; by gentleness and love ; and when she has once conquered by these, she can keep her possessions undisturbed.

It is very questionable if females themselves, are sufficiently aware of the influence they are capable of exercising over the destinies of man. Did they fully understand this, it is likely that their attention would be more seriously directed to the attainment of those physical, intellectual, and moral excellencies, by which their own interest, and the good of society may be advanced. It is a well known fact that a proportion, if not more than a just proportion of the woes of a profane and vicious state of society falls upon the females. Let public sentiment but be gross, licentious, profligate, drunken, and she at once sinks down-trodden—abused—miserable, having to drag out in heart-broken agony, a wretched existence, without a helping hand—unpitied.

Ladies ! for your own sake, and the sake of a too long wretched world, cultivate those mighty qualities with which the author of your being have so richly endowed you. Yes,

wisely, prudently, consistantly, cultivate your personal beauty, your intellectual faculties—your moral sentiments steadily, untiringly keep doing, and you will be blessed with the satisfaction of doing something to help our poor world out of the quagmire of degradation, in which it has been immured so long. And to enable you the better to do this, let rational common-sense be consulted; not irrational sham sense. This irrational sham sense has too long been the oracle. Let sober truthful sense now speak, hearken to it, heed its voice, and you cannot fail of success.

HEALTH AND BEAUTY.

The sayings of an eminent physician* are so full of practical good sense on this question; we can hardly do better than to quote an extract.

“There is another reason why Ladies should reserve their health, because with health you may always preserve your beauty. Health and beauty are almost synonymous terms; you can hardly have one without the other. Good and perfect health in many cases, confers beauty, or, at least, good looks and attractions. With very few and very rare exceptions, and those arising from accident. God has always traced upon your frames the most exquisite lines of beauty. He has framed you to be the most beautiful of all his works. All men know that

* Dr. S. S. Fitch on Consumption.

woman is the centre of all that is charming and lovely ; no place is attractive to us that is not graced by the presence of woman ; you form the ornaments of our houses, our streets, our churches, and all peaceable and pleasant assemblages. To adorn you, man traverses all the earth, bringing home diamonds and rubies, and pearls and costly gems—he seeks the plumage of the most rare birds—he devises stuffs of the costliest texture, and of the richest and rarest colors. He lays all at your feet, and finds in your acceptance and your smiles and blandishments his happiest rewards. A smile from you soothes the face of care, and wipes the perspiration from the brow of toil. In fine, without you, the world would become a desert, and man a brute.

Hence, there is a high moral duty that the female owes to her family, to her country, and to the world ; that is, to preserve her charms—to keep the flowers of her loveliness from fading—to preserve to her latest days all the splendors and realities of her beauty. Carelessness on this subject has blighted all the hopes of thousands of Ladies, and made a wreck of happiness in many families of the best expectations.—This, in too many cases, when the female is altogether unconscious that it is to herself that these ills are owing.

In a multitude of cases, for want of attention to the principles of health, a wife may reduce her husband to despair and her house to want, converting what should be a residence

of pleasure, into a hospital for the sick. A daughter may, in default of a little knowledge, induce her own untimely death, and fill her father's house with never-ending sorrow.

Health and beauty I use as synonymous terms. When I use the word *health*, I might use the word *beauty*. It is impossible for a Lady to have beauty without health, and next to impossible to have health without beauty.

To secure a continuance of health and with it life and beauty, it is necessary to have health every day, not to suffer broken health a single day. Recollect your frame is a machine, and made upon the principle of mechanics. As far as it has ever yet been explored, it is found to be mechanically formed, and to act every where on mechanical principles. To ensure its continuance in health and its life, it is indispensable that each part should have its own perfect bearing, and fill its own proper place. You should see, and be certain, that the duty or office of each part be properly performed.

By moderate practice, you will experimentally learn that all the organs of your body are servants, you may make them play-things, to do your bidding at your pleasure. By a little well-timed knowledge, you may preserve your health under nearly all circumstances. To insure the entire expression of health, and with it and by it the nearest approaches to perfect beauty, you should possess a fine figure, always at your command—a fine carriage of your head and person, and an elegant elastic step and

walk, brilliant eyes, clear complexion, the rose and the lily in just proportions, and equally blended and perfect—teeth of a pure shining white. Of these you can be the possessors.”

The first and primary foundation of beauty, then, is *health*, perfect, constant *health*, and consequently, to pursue such a course of conduct as will at all times secure a continuation of uninterrupted *health*, is to every female a matter of paramount importance. And indeed, leaving every other consideration out of the question—oh, what a blessing is health! Existence itself is more a burden than a pleasure without health. But, amidst the many health destroying systems introduced into the habits of society, by *vicious popular fashion*, it is not an easy matter to preserve a course of uninterrupted health. They who would do so, must be prepared to make an inquiry or two concerning certain fashions, to know whether the adoption of them tend really to benefit or impair the bodily functions. Oh, what devastation ignorance, pride, and blind-willful mismanagement, are committing every day on the health of thousands; and it must be so, so long as the fitful caprice of *fashion* is consulted, in preference to rational common-sense. A little sober rational consideration is worth a great deal to those who wish to preserve their health and beauty untarnished. And to be healthy, happy, and handsome, is, with very few and very rare exceptions, in the power of every young lady. Ignorance and indolence are

two of the worst enemies to the physical, and intellectual, well-being of mankind. Let these be overcome, and there will soon open out to both male and female, a beautiful world of health and enjoyment, pure as the light.

Females ought to study the physiology of the human system, or in other words, study the structure and bearings of the various functions of their own body, in order that they may know how to treat every part so as to secure a full share of those physical charms that ever have been and ever will be admired.

In female beauty, as well as in nature, there is an almost endless variety. In looking over a well cultivated flower garden, what thousands of beauties everywhere catch our attention.—There is the rose, and the lily, and the tulip, and the violet, and the daisy, and many others, all different, yet all charming in their own native beauty. And so it is in an assemblage of well cultivated females; their stature, complexion, &c. &c. may differ, yet they are all charming in their own native loveliness, providing that loveliness is not marred by imprudence, that is, by wrong treatment. It will not cost any more, either in time or money to treat the system properly, than it does to treat it improperly; indeed, in thousands of cases not so much. If the time and the money that is worse than wasted by young Ladies in extravagances, through an over anxiety to make themselves handsome, was but spent by them in giving nature a fair chance to do her own

work, they would be vast gainers both in health and beauty. Cultivate flowers, not by forcing them to take shapes and colors contrary to what nature designed that they should have; no, but by taking every thing away that tends to hinder the full development of all their native grandeur. So with the human body; to attempt to force it into something different to what nature intended it should be, will certainly cripple and deform it. Let each and every part have a fair chance to develop themselves. The food, the clothing, the exercise, should all be adapted to this, at all times, and the result will be all that is desirable in personal appearance.

“A little well timed knowledge.” That is, knowledge timely attained, and practically applied to the proper management of each part of the human *machine*, so that every part may be kept in proper order, and the whole work harmoniously.

It cannot be expected that so small a work as this, can enter into an extensive detail of every particular necessary to be attended to in the treatment of the various organs of the human system. All we shall attempt, is to offer a few hints, which if attended to, will certainly be found useful. And any one who may be interested enough in the subject to pursue further inquiry, may obtain ample information from other sources.

SYMMETRY OF FORM.

The human body, when matured, having each part fully and properly developed, forming just apportionments of one harmonious whole, has a sacredness of beauty belonging to it, unclaimed by any other of God's creatures on the earth. It is the last and chief of the great creator's workmanship on this visible creation, stamped with an originality partaking somewhat of the heavenly itself.

Perfect symmetry of form is of the highest importance both to health and beauty; so much so, that we are confidently told by those capable of judging of both, that neither the one or the other can be perfect without it. And it is a well known fact, that young people who by habit, or otherwise, loose their proper shape, or the proper symmetry of the system, very generally lose their health, and consequently their beauty. Some people contract a habit of bending forwards, stooping in the shoulders, the head leaning forward, &c. all of which habits are a real deformity, as well as injurious; inasmuch as they retard the full natural play of the different organs, and prevent that free elastic motion of the whole system so proper to the human body.

It is a matter of fact altogether settled beyond successful dispute, that nature designed the human frame to be erect, to have no bending, or leaning, or stooping about it; but to stand perfectly upright, and it is well known

that this is the form best becoming it. The American Indians are well satisfied of this, and from their earliest infancy are taught to attend to it; and however ignorant they may be in other things, there is no race of men that have a more noble, manly, and dignified bearing than they. "As straight as an Indian," has passed in society as a sort of proverb. In most of the respectable boarding schools in England, there is established a course of physical teaching, as well as mental; a system to cultivate the body as well as the mind. This physical system of education does not consist entirely of a few good sayings merely, but actual doings; and if any young lady happens to have any deformity—any shape contrary to proper symmetry, she has to go through a regular system of training until it is totally removed. Stooped, or round shoulders are considered decidedly vulgar, and to bring the whole neck and head into proper form, strong shoulder braces are applied until the object is completely attained.

Mr. Headley's remarks on the ladies of Italy, (who, by the way, are pretty good models of what the female figure ought to be,) are worthy of consideration. "In form," says he, "the Italians excel us. Larger, fuller, they naturally acquire a finer gait and bearing. It is astonishing that our ladies should persist in that ridiculous notion, that a small waist is, and, *per necessitatem* must be beautiful. Why, many an Italian woman would cry for vexation if she possessed such a waist as some of our ladies

acquire by the longest, painfulest process. I have sought the reason of this difference, and can see no other than, that the Italians have their glorious statuary constantly before them as models, and endeavor to assimilate themselves to them; whereas our fashionables have no models except those French stuffed figures in the windows of milliner's shops.

Why, if an artist should presume to make a statue with the shape that seems to be regarded with us as the perfection of harmonious proportions, he would be laughed out of the city. It is a standing objection against the taste of our women, the world over, that they will practically assert that a French milliner understands how they should be made, better than nature herself."

Proper symmetry of form requires the figure to be perfectly erect, every part properly developed; the chest to be fully expanded, and all the motions of the frame to be free and natural, avoiding all that miserable mincing, shuffling, strutting sort of walking, habitual to some females. "Let me see a woman walk," said an eccentric man, "and I'll tell you whether she is handsome or not."

"Allow me ladies," says Dr. F., "to exhort you to study symmetry of person, as a great science, and achieve it in each of you, at any sacrifice of temporary ease, indulgence, or long-formed habit. Without perfect symmetry, you cannot have perfect beauty and elegance, and rarely health and long life."

AIR AND EXERCISE.

What an amazing provision of nature, for the invigoration and preservation of animal and vegetable life, is the vast body of atmospheric air with which our world is begirt. Pure atmospheric air is one of the greatest medicines in the universe; and the free indulgence in this all healing remedy, will do more to beautify and invigorate and strengthen the human system, than all the cordials and nostrums that dissipated and vitiated fashion ever invented.

What! the pure air of heaven spoiling beauty, and driving it away; by no means. People are reduced to miserable cyphers indeed, when they are afraid of a breath of air spoiling their beauty. Rather, that health and beauty acquired by exercise in the open air, is of a character that never need shun inspection. It will bear examination, and put to the blush all artificial quack beauty, at whatever cost procured.

Too much confinement in doors is committing fearful ravages on the health and beauty of thousands of females in civilized society. It would be a vast improvement to the health and beauty of thousands of females confined in cities and factories, had they more opportunities than they have of enjoying the luxury and pleasure of more frequent exercise in the open air; and indeed, were they to make the best use of the opportunities they have, they would certainly receive great benefit.

Any one accustomed to take notice of the

appearance and manners of society in the course of travelling, will see a marked difference in those sections of any country where the females are in the habit of exercising in the open air, and those sections where they are more confined in doors. In the former case, they appear cheerful and ruddy, the smiling dimples of health and pleasure beaming on their countenance ; in the latter they look pale and effeminate, inclining somewhat to the gloomy.

There are certain temperatures of the atmosphere, which exposure to its influence would be imprudent, and even dangerous ; damp chilly evening airs especially ; but the bountiful provider of all good has wisely arranged matters so that ample opportunity may be had to enjoy good pure invigorating air, without the necessity of exposure, when the state of the atmosphere is unfavorable to health. Every one's own good sense, if consulted, will be a good directory in all these cases.

THE SKIN.

The skin is a kind of wrapper, or covering, in which the whole body is carefully enveloped ; and serves as well to guard the tender flesh from external injuries, as to be the medium through its pores, of allowing to escape from the body, a large quantity of waste matter, that constantly pass off from every part of the system. There exists a very close sympathy between the skin and all the internal organs, so much so

that one cannot be affected without producing a very sensible impression on the other ; hence it is of the last importance to health and beauty that the pores of the skin be constantly kept in a healthy state. To accomplish this, it must be well aired, never allowing the pores to be closed by their own secretions, or external impurity, and the clothes to be of such a texture as not to confine too closely the heated gas or air of the body upon itself. “To strengthen the skin, and to fortify it and all the system against cold or changes of weather, and to render the skin pure and healthy,” says the authority we quoted before, “no remedy can for one moment be compared to washing the whole surface of the body over daily with cold water.” And there is no question, but that the use of pure cold water, at all seasons of the year, freely applied to every part of the body, will be of vast utility. Wash then, wash all over, wash frequently in cold water ; and don’t forget to use a coarse linnen towel to wipe dry and animate the skin ; and it is more than probable that all the luxury of a clear brilliant skin will be yours, without having recourse to any other means to obtain it.

The free use of the bath has long been, and still is considered indispensable to health and beauty among the polite classes in every civilized country. The English—the French—the Italians—the Turks—the Persians, &c. all make it a constant practice to bathe very frequently, and it is hardly possible to describe

the advantage to beauty, or benefit to health, derived from the practice. Among such may be seen, *woman*, in all the beauty of her native loveliness.

The texture of the surface of the skin differs in different individuals. In some, it is, when in a healthy state, soft and silky, in others it feels dryer and more harsh. An excellent remedy to render the skin soft and pure, is to dissolve salaratus in cold or hot water, and wash with it once a week or so. Super-carbonate of soda is the best, and its effect upon the skin is very agreeable, making it pure as the lily and soft as velvet. Another is, to take equal parts of chamomile water and white wine, made warm enough to be conveniently used; this is an excellent remedy for removing any yellowness from the face, neck, and arms caused by exposure to the sun. Another method that answers a very good purpose in the last mentioned case, is, to wash the hands, neck, bosom, and face in churned milk, mixed with a little oat meal. The girls in the farming districts of the North of England, universally make use of this. Persons whose skin is inclined to be dry and harsh, the hands and lips in seasons of cold dry easterly winds, subject to chapping, should never use the common pot-ash soap, when washing their persons; as its tendency is to aggravate the evil. There are a variety of toilet soaps to be found at the stores, amongst the best of them are the genuine "Winsor Soap," and the "mollifying Albanian Soap."

Or any one may prepare a good toilet soap for themselves. All that is necessary is, to procure one pound of common white soda soap, cut it into thin pieces, put it into a pan with half a pint of clear soft water, about an ounce of salts of tartar, and about a table spoonful of olive oil; let it boil slowly for half an hour, then pour the whole into some convenient vessel to cool. A few drops of oil of lavender, or some other oil, may be added to it, to scent it.

The skin contains a number of little bags or cells containing an oily substance, which is secreted from them to the surface of the skin.— Sometimes this matter becomes hard, and completely fills the little bags, which appears upon different parts of the body, especially the face in little hard pimples, with a little black spot like a grain of fine gun powder. They are never productive of much injury, and are often indications of pretty good health. To use any other remedy for the removal of these, than plenty of water and soap, may do more harm than good. Sometimes, however, the skin of the face is subject to pimples of a more injurious character; red pimples, being more or less painful, containing a thin watery matter, often the result of an impure state of the stomach and blood, and sometimes resulting from the use of cosmetics of a pernicious character. If the former, a little proper medicine taken internally will cure them. And as to cosmetics or lotions for the face, they never should be used at all; as their tendency is positively of

an injurious character. Every one of them contain poisonous ingredients, actually pernicious. The common eau de cologne, is a great favorite with many for purifying the skin, and making it smooth and soft, but they err strangely who do so. Its principle ingredient is common Alcohol; and it will certainly irritate, and cause eruptions on the skin if frequently applied. The proper cologne water cannot be made for the price that the eau de cologne of the stores is retailed at. One of the best lotions for the face, or any other part of the body, is found in every body's water pail.

THE TEETH.

The teeth are very important and useful members of the human system, and a clear brilliant well arranged set of teeth is a very important item in the beauty of a female's countenance. What a forbidden object a young lady appears, with dirty, foul, black-specked, broken teeth. And yet it is no uncommon occurrence to meet with such; and many others, were it not for the scientific skill of the dentist, would have no teeth at all. Let it, however, be remembered that the teeth, under ordinary circumstances, are as easily kept in perfect order as any other part of the body. Bad treatment alone, with very rare exceptions, is the sole cause of rotten and decayed teeth. Some people ruin their teeth by the constant use of metallic tooth picks, (rather, tooth mur-

derers) and strong bristle tooth brushes, by which the gums round the neck of the teeth get irritated and inflamed, and the enamel or outside crust, though naturally a very hard substance, get worn through, or broken, then hurra for rotten teeth. Others, again, allow a deposit of matter to collect between the teeth, and next the gums, which by-and-by, imbibe a portion of acid of one kind or other, which caused a sort of fermentation to take place, by which the gums are effected, the enamel is injured, and the tooth-ache in all its grining horrors, together with a fetid nauseous breath is the consequence. By proper attention to the teeth, all this may be avoided; and young ladies who wish well to their teeth, as well as their beauty, ought to see to it without delay. It is well known that our teeth are not fixed in the gums as nails are on the fingers; if a nail is broken, or even torn off, a new one soon supplies its place; but a tooth once broken, remains so, and if one be torn out, its place will remain toothless unless artificially supplied. And artificial teeth at best, are miserable make shifts for the genuine.

To preserve the teeth in a good healthy state, let them be kept constantly and thoroughly clean by being frequently washed with soap and water, using a soft tooth brush, or what is better, a linen towel, or a sponge. A little fine salt rubbed on the teeth and gums occasionally, will be of service. It is recommended by some, to rub the teeth and gums with

powdered sulphur, however beneficial this may be to the gums, it will from its acidity be pernicious to the teeth. Acids of every sort are teeth destroyers. Many have had their teeth ruined by having sulphuric acid applied to them by quack dentists.

A very useful article for freeing the teeth from tartar, and other matter forming a crust on their own face, is charcoal finely powdered. Its only objection is, that it is apt, when applied often, to injure the enamel; but it will make the teeth a shining white. Another wash recommended for the teeth is, to four ounces of lime water add a drachm of Peruvian bark; and wash the teeth with it night and morning.

Another, take good soft water, one quart; juice of lemon two ounces; burnt alum, six grains; common salt, six grains, mix. Boil them a minute in a cup, then strain and bottle for use.

Dentrifices, or powders for cleaning the teeth are common. The following may be relied upon as amongst the best. To two parts of magnesia, add one of prepared chalk, ground into a fine powder in a mortar, or cuttle-fish bones two parts, to one of Peruvian bark, prepared in the same way, or two parts of egg shells crisped in a hot oven, one of orris root, and one of Peruvian bark, prepared in a mortar. This preparation is not only good to clean the teeth, but excellent to keep the gums free from scurvy, &c.

For remedies for the tooth-ache, see miscellaneous receipts.

THE HAIR.

Inspiration tells us that, “the hair is given her for a covering.” And every days observation tells us that a female’s head, covered with rich flowing tresses of beautiful hair, is a great ornament to her person, and serves materially to enhance her comeliness and beauty. And there are many ladies of fortune who would give a great price, could they be made to possess so fine and rich a head of hair, as is in the possession of many a poor peasant girl. Nature is bountiful in bestowing this useful and ornamental covering on the human head; and in a state of health, by proper attention, every one may possess an abundance of fine hair.—Careless or improper treatment are the worst enemies to this.

Each hair is formed of a number of smaller hairs, compactly united together. It has its root in the inner part of the skin, where it is supplied with nourishing juices to facilitate its growth. There are small tubes or vessels running along its whole length, by which it is supplied with a fine liquid, keeping it moist, and giving it its peculiar color. The hair ought to be kept clear by the use of the comb and brush; nor will it take any harm by being washed in clean water, using a little soap.—The scalp, or skin of the head should also be kept free from scurf or dandruff, and persons

whose scalps are inclined to be dry, harsh, and scaley, would do well to apply a little rectified olive oil occasionally, to keep the skin soft.—Most of the washes for changing the color of the hair, hair lotions, &c. &c., so extensively advertised, are positively hurtful, as they contain ingredients injurious to the skin.—The common eau de cologne is amongst the worst of them. Rectified olive oil, as before observed, to which may be added a few drops of any essential fragrant oil, to scent, is all that is likely to be beneficial. Too much hair sometimes causes severe head-aches, by causing too much blood to flow to the head, and in the treatment of some diseases, it is necessary to have the head divested of the whole. Much anxiety, or sorrow, or study is said to cause the hair to turn gray. Sudden fright is said to produce the same effect. It is recommended that young girls should have their hair often cut short.

THE FEET.

The feet as well as any other part of the body, deserve the attention of all who would either walk well, or enjoy health, and the numbers of cramped corn-toed feet daily seen, is a sure proof that the feet are neglected.—Let them be kept clean by frequent washing, the nails well paired, and any hard bumps of skin carefully scraped off. Wear shoes that fit the foot perfectly in every respect, so as not to pinch any part of the foot when walking,

and it is likely that your feet will last a long time without causing you much trouble. Persons who are troubled with cold feet, producing a chillness over the system, should use a hot bath at bed-time, say four or five quarts of hot water, in which is dissolved a table spoonful of soda, and two or three spoonfulls of common salt. This is also useful in cases of rushing of blood to the head, and in assisting females, when there is a difficulty attending certain discharges. Dampness about the feet, is a fruitful source of mischief to the constitution. India rubber shoes are believed to be injurious to the feet, if kept on too long, by preventing the free escape of the perspiration. Perhaps, shoes with cloth uppers are more healthy than any other in dry weather, and for those who seldom go out of doors. For the cure of corns, see miscellaneous receipts.

THE EYES.

Clear, bright, diamond like eyes, are always considered a beautiful appendage to the countenance, and possess in themselves as much attraction as any feature of the face. Who has not been charmed by the mild—the bright—the beaming expression of some fair one's eyes? An Irishman in London was so struck with the brilliancy of the Countess of Devon's eyes, when upon one occasion she alighted from her carriage near to where he was standing in the street, that he involuntary exclaimed, "Love and bless you madam! Och, let me light me

pipe in your eyes!" The eyes are the windows through which the soul looks out on visible creation; they serve too as a good index by which the state of the body—of the passions—and of the mind are indicated. Hence, a disordered state of the head, the stomach, the lungs, the bowels, &c., will soon be visible in the eyes. And when the passions are under the influence of sorrow—pity—anger—contempt—scorn—terror, or treachery, the eyes will generally tell the tale. And so likewise, wit—intelligence—clownishness—idiotism, &c. may be discovered in the peculiar appearance of the eyes.

The eyes are a very delicate structure, and form one of the most singular phenomena connected with the physiology of the body. In a state of health, they seldom gain any benefit by any application but clean water; and in a state of disease, a skillful optician should be consulted without delay. It should not be forgotten, however, that they are liable to be seriously injured, by pernicious eye waters, and lotions. In cases of inflammations, caused by blows, or by motes, or when they are what is called "blood-shot" through cold, some benefit will be derived by bathing them, two or three times a day, in cold soft water; clean rain water, kept in a glass vessel is the best. It is recommended by some people in cases of eye inflammation, to pour some boiling water on elder flowers, and steep them; and when cold to drop three or four drops of laudanum in a teacupful

of the water, and apply it to the eyes several times a day. We cannot say any thing as to the efficiency of this preparation, not having seen it tried, but from the ingredients of which it is composed, it cannot do much harm.

We shall now insert a few Miscellaneous Receipts. The object of our doing so, is, to put our readers in possession of information to procure, and prepare, some little matters for themselves, which may be relied upon as amongst the best and safest they can use, for the purposes for which they are intended.—Many of them, we have known to have answered good purposes in several instances.

MISCELLANEOUS RECEIPTS.

General Remarks. The various functions of the body are possessed of vast powers of self rectitude and restoration; the best that medicines can do for the system, is, to assist nature to throw off the disorder by which the parts may suffer. And sometimes, totally to abstain from the use of certain things to which people by habit, or otherwise, become addicted, afford great relief in cases of sickness, without taking any physic at all. A very common fault is to expect too much from medicine; when it is probable, if the system was allowed time to rectify itself by abstinence and rest, it would sooner be well, than by loading the stomach with medicines of one kind or other. A very notable doctor once said, "I hate the crambing system, it kills its thousands." And it is well known, that abstaining from the use of food or medicine for a given time, have frequently proved beneficial, in cases when the stomach and bowels have been disordered.— Another very eminent Physician, has said of himself. "I never take physic. When I feel unwell, I cease eating altogether until I feel hungry; I drink some good cold water, use the hot bath, get a good sleep, and I soon come out right."

It is probable that by acquiring a general knowledge of the functions of the body, the manner how the food and drink we consume, and the various changes in the atmosphere operate upon the system; together with prudent management in the various circumstances in which people may be placed, but few of those nauseous ingredients called medicines, would be necessary. But, until the present thoughtlessness, and ignorance of the mass of the people be removed, medicines are very serviceable, and skillful persons to administer them, are very useful members of society. The effect of medicines is brought to bear upon the body externally on the application of poltices, blisters, ablutions, &c. Internally, with little exception, they are taken into the stomach, and from thence conveyed by the blood to the part or parts affected with disease. And when medicine is of a kind adapted to the nature and condition of the disorder, its effects are speedily felt.

The use of castor oil, salts, sena, magnesia, rhubarb, sulphur, and cream of tartar, as medicines, are so important, so easily obtained, and so well understood, that every body should have them at hand to be used whenever occasion may require.

Taking cold is a fruitful cause of disease in every country subject to sudden changes in the temperature of the atmosphere. "Were we to enumerate," says a medical practitioner, "all the diseases to which cold give rise, we

should give a list of nearly all to which, in our variable climate, the human body is subject," And it is a fact too, that people are liable to take cold at all seasons of the year. The probability is, that very many of the fevers, of one grade or other so prevalent in the summer season, have their origin in taking cold. People are almost sure to take cold by exposing the body, in a high state of perspiration to the action of cold damp air—by setting on the damp ground—sleeping in a damp bed—going from crowded assemblies, or overheated rooms into the cold chilly evening air—by continuing a certain time exposed to a current of cold air—by having on wet clothes—and many other ways needless to mention. A very proper course is, to use such precautionary measures as will prevent the liability of taking cold in the various changes of the weather, and to avoid exposure to the action of cold damp air, when the body, by being in a state of perspiration, or too thinly clothed, is unprepared to resist its pernicious influence.

A cold, when any part of the body is affected with it, should not by any means be neglected, as it may lead to serious results; even, what have at first been considered as "slight colds," have paved the way for diseases which have terminated fatally to many.

The symptoms commonly attendant on taking cold, are, pains in the limbs, violent head-ache a stoppage of any discharge from the nostrils a disordered state of the stomach, loathing or

food attended by costiveness, or sometimes, violent diarrhœa. Sometimes cold chills passing over the system; and at other times, a flush dry heated state of the skin. Under these circumstances we have known the following treatment to answer exceedingly well in very many instances. Take one emetic to clear the stomach of its foulness, wash the whole surface of the body in cold water, go to bed and take a basonful of sage tea to produce a free perspiration, at the same time using castor oil, or salts, to cleanse the bowels. A great deal depends on getting the pores of the skin well open, so as to allow a copious sweating to pass freely off. If the washing in cold water, and sage tea do not answer the purpose, let the body be immersed in the fumes of burning alcohol or rum.— This seldom fails of producing a powerful perspiration. This mode of treatment, if taken in time, seldom fails of breaking up very severe colds, which would otherwise prove very injurious, if not destructive to life.

Cold, in its milder forms, may be removed by taking a dose of salts and senna, and immersing the feet in hot water on going to bed.

SORE THROAT

Is frequently the result of taking cold, and is often the cause of much suffering. A mixture of hartshorn and sweet oil applied to the outside often proves beneficial. The application of cloths immersed in cold water, often changed, is known to have done well. If the glands of the neck are much swelled, and cold water

produces little effect, a strong decoction of marshmallows, burdock and tansy should be prepared, and applied as hot as can conveniently be borne. Calcined magnesia and honey, made into a jelly, and a tea-spoonful taken every hour is recommended. A blister applied to the outside is generally of great service. The stomach and bowels should be kept free, by the use of some gentle purgative. Since writing the above, we have known a poultice of Indian meal, mustard and sweet oil, applied to the soles of the feet, and succeeding well in a very severe case of sore throat.

A COUGH

Is another result of taking cold, and is often the forerunner of serious maladies. "Avoid a cough" says a good man, "as you would the plague. The act of coughing cannot, properly speaking, be called a disease; it is more like the voice by which a diseased state of the lungs and their functions speak out to the ear, making known their disordered condition. Let the disorder be removed, and the coughing will cease. Almost every person have their favorite cough remedies. When a cough proceeds from a little irritation of the lungs, or some part of the wind-pipe, the following remedies have been found very useful.

Half an ounce of squills, the same of syrup of violets, the same quantity of tincture of tolu, and quarter of an ounce of tincture of opium. A small tea-spoonful to be taken three or four

times a day in a little warm water. An excellent cough syrup may be prepared, by boiling equal parts of water cresses and black heart; and about half the quantity of camomile flowers, in two quarts of water, until reduced to one quart; take out the herbs, and add to it half a pound of good honey, and let it simmer over a slow fire half an hour; when cold, bottle it for use. It may be necessary to add a little spirits of wine to it in the bottle, to prevent its moulding. This may be taken, a tea-spoonful three times a day. In the using of all remedies for the removal of coughs, the breast, neck and shoulders should be washed freely and frequently in cold water, once a day at least, if circumstances will allow.

EAR-ACHE AND DEAFNESS

Are often the result of taking cold, and are very unpleasant sensations to those troubled with them. The pith or heart of a roasted onion, put into the ear as hot as can be borne, has often proved effectual in removing ear-ache, and causing the glands producing the matter commonly called "ear wax," to perform their functions. A little cotton or wool dipped in the juice of garlic and sweet oil, made hot and put into the ear, is known to have done well.

One part of tincture of castor, one of spirits of lavender, and two of oil of sweet almonds, mixed together, and a drop or two occasionally put into the ear is recommended.

SCURVY, AND CANKER IN THE MOUTH.

One pint of balm tea, to which is added of powdered nitre two ounces, a pint of white wine vinegar, and one drachm of powdered camphor mixed well together, and bathe or wash the parts effected three times a day.

Gold thread tea, made strong, and thickened with cream and loaf sugar, and applied frequently to the parts is highly recommended.

CORNS.

These toe tormentors may be cured by washing the feet clean, wiping them dry, pare the corn, and apply caustic to it; continue the same operation every second or third day, as the black scale or skin rises on the corn.

Wild turnip, scraped and bound upon the corn, after the corn has been cut and made tender, will cure it shortly.

Some people recommend keeping flannel soaked in sweet oil to the corn, at the same time paring the corn occasionally. Any of the plans above can be easily tried, and if persevered in the first one is sure to be successful.

Caustic is excellent for removing warts, by simply dipping a caustic pencil in water, and rubbing it on the wart until it disappears.

TOOTH-ACHE.

If the dismal grimaces people make when complaining of the tooth-ache, be any proof of its pain, it certainly must be very distressing, and a remedy for its speedy and certain remo-

val, must be a matter of some importance to such as are troubled with it. We insert the following as amongst the best that we have ever known tried.

1st. A price of Opium, dissolved in the oil of cloves, dropped on cotton and applied to the tooth.

2d. Two drachms of spirits of camphor, and one drachm of laudanum; applied in the same way.

3d. Creosote, applied as in the others. But this is such a strong poison, that it is unsafe to make too free with it.

4th. Common salt and alum, pounded fine, and put on to a piece of cotton or lint, and put into the decaying tooth.

5th. The following is taken from a newspaper, and is highly recommended. Take of sulphur of ether one oz., pulverized gum of camphor two drachms, alum two drachms.—Mix together and keep it tightly worked to be used on cotton or lint as the others.

Sometimes a little opening medicine, or an emetic, is of great service in cases of severe tooth-ache. Applying cold water freely behind the ears, eases the pain. Some people apply blisters, behind the ears, which answers well. Any one, by applying at an apothecaries shop, may, for a mere trifle, procure the above mixtures, and they may be easily kept for use, when necessary.

Scurvy or canker in the gums—Has often been cured by mixing, tincture of myrrh, half

an oz., best bark two drachms, a scruple of French bole, and a scruple of burnt alum, in six ounces of clean water. The mouth is to be washed with this, the first thing in the morning.

In convenience from sweating hands may be prevented, by rubbing the hands with a little dry wheat bran.

To perfume cloths.—Dry in the oven the best cloves, cedar and rhubarb wood, cut fine, of each an oz; when perfectly dry, beat them into a powder, and sprinkle them where the cloths are kept.

Another very simple way is, to put cedar wood having some sprigs of lavender, and rosemary, and some pieces of cinnamon bark in the place where the cloths are kept. This answers an excellent purpose to prevent moths from injuring woolens and furs and gives to cloths a very pleasant scent.

Tobacco leaves and camphor are radical moth destroyers; and persons who desire to preserve their furs uninjured, when laid by during the summer, would do well to use them freely. If there is an objection to the tobacco, use camphor and cedar shavings

Hartshorn and oil of lavender, make a good smelling bottle; useful in head-aches, and to persons subject to fainting.

It would be easier to multiply receipts for perfumery, cosmetics, lotions, &c. But as the expense of preparing them would be more than any service they are likely to answer, we

think it useless to do so. Our object is to place before our readers a description of such doings as are necessary and useful, and which any one may procure and prepare for themselves.—Those who may be desirous to obtain the preparations so popular with the fanciful and fashionable world, and are prepared with the means to procure them, will be willingly supplied by the venders of such articles.

REFLECTIONS.

In conclusion, we would say, that attention to health is of the highest importance to all who would have any enjoyment of existence. To the attainment of this, use plain wholesome food easily digested—let the clothing be adapted to the state of the weather—the condition of the body,—and the season of the year.—Avoid all extravagances and extremes by which the health is liable to be injured. Keep constantly on hand a few simple medicines to be ready when needed ; and you may rest assured that by prudence and good management, you will need but very few cosmetic, or lotions to make you handsome. Let health be permanently secured, and beauty will take care of itself.

But if a contrary course be pursued, that is, if rich dainties be freely indulged in—the waist contracted, bundles of cotton or other substances worn on particular parts of the system—cosmetics and lotions of a questionable character be applied to the face, &c.—fash-

ionable company, fashionable clothes, fashionable sports, and fashionable hours be followed in a fashionable way; and it is very likely that fashionable sickness, (i. e. consumption,) will be the result. In pursuing a course of dissipated fashion,* you may rest assured that you will need very little mercury or arsenic to break your constitution; and let a ruined constitution be permanently secured, and pain, deformity and death will come of themselves.

What is this symmetry of form, this personal beauty about which so much is said, and about which young females appear to be so concerned? It is a great deal; it is the outward visible adornment of that tenement occupied by an immortal inhabitant; and certainly the house containing such a tenant is worth attending to. Not that kind of gross concern that will tend to the injury of the inhabitant, but

* By fashion here we wish to be understood as referring to those fashions, habits, or customs in society which contradict common sense, and which, on the very face of them are prejudicial to the health and well being of the individual. If there are fashions, &c. that are really useful, that always answer a good purpose, the closer they are followed, the more likely will the individual be to improve. But it is worthy of observation, that what in general is called *fashion*, has nothing to support it, but its being countenanced by some proud and ignorant pretenders, who find little else to do than to pass time away in a series of unwarrantable extravagance. And it is a pitiable circumstance, that there is such a disposition manifest among the masses to mimic such fashion; often seriously to their own hurt.

that sort of attention and treatment which will secure to the inhabitant the greatest amount of good. It would be considered criminal in any one, who, through an over anxiety to decorate and beautify his house, would adopt such a measure to accomplish his object as would ruin or destroy the people that dwell in it. And equally criminal is it in those, who in their anxiety and concern for the beauty of the body, neglect entirely the proper cultivation of the mind. The inhabitant ought to be considered of more consequence than the house. The soul is, certainly, of more consequence than the body.

Personal beauty alone may procure for a female admirers, who attracted by the external dazle of her beauty, will seek her society to gratify their curiosity or vanity for a time; but the influence she obtains by intelligence, amiableness, and virtue, will remain when the transitory charm of a pretty face and handsome figure will gradually vanish away. The one is the loveliness of the body—it must perish.—The other is the loveliness of the soul, it cannot be tarnished by the ravages of time. It will live and bloom forever!

When beauty, intelligence, and virtue combined, unite their graces to adorn a woman. they constitute her the loveliest creature on earth. The world involuntarily places her on high, in a consecrated place exclusively her own.

The following is among the good things said by some one on the loveliness of woman.

“It is not the smiles of a pretty face, nor the tint of the complexion, nor the beauty and symmetry of thy person, nor yet the costly robes and decoration that compose thy artificial beauty; no, nor that enchanting glance which thou dartest with such lustre on the man that thou deemest worthy of thy affections. It is thy pleasing deportment; thy chaste conversation—thy sensibility, and the purity of thy thought—thy affable and open disposition—sympathising with those in adversity, comforting the afflicted, relieving the distressed, and above all, that humility of soul, that unfeigned and perfect regard for the precepts of Christianity. These virtues constitute thy Loveliness. Adorned with but nature and simplicity, they will shine like the refulgent sun, and display to man that the loveliness of thy person is to be found in the rectitude and serenity of a well spent life, that soars above the transient vanities of this world. And when thy days are ended here on earth, thy happy spirit will be wafted to the regions of eternal bliss.”

“A virtuous mind in a fair body is like a fine picture in a good light.”

PREFACE

TO THE LAST ENGLISH EDITION.

That the subsequent letters were written by a tender father, in a declining state of health, for the instruction of his daughters, and not intended for the public, is a circumstance which will recommend them to every one who considers them in the light of admonition and advice. In such domestic intercourse, no sacrifices are made to prejudices, to customs, to fashionable opinions. Paternal love, paternal care, speak their genuine sentiments, undisguised and unrestrained. A father's zeal for his daughters' improvement in whatever can make a woman amiable, with a father's quick apprehension of the dangers that too often arise even from the attainment of that very point, suggest his admonitions, and render him attentive to a thousand little graces and little decorums, which would escape the nicest moralist who should undertake the subject on uninterested speculation. Every faculty is on the alarm, when the objects of such tender affection are concerned. In the writer of these Letters, paternal tenderness and vigilance were doubled, as he was at that time sole parent; death having before deprived the young ladies of their excellent mother. His own precarious state of health inspired him with the most tender solicitude for their future welfare; and tho' he might have concluded, that the impression made by his instruction and uniform example could never be effaced from the memory of his children, yet his anxiety for their orphan condition suggested to him this method of continuing to them those advantages.

A FATHER'S LEGACY.

INTRODUCTION.

My dear Girls,—

You had the misfortune to be deprived of your mother, at a time of life when you were insensible of your loss, and could receive little benefit, either from instruction, or her example.—Before this comes to your hands you will likewise have lost your father. I have had many melancholy reflections on the forlorn, and helpless situation you must be in if it should please God to remove me from you before you arrive at that period of life, when you will be able to think and act for yourselves. I know mankind too well. I know their falsehood, their dissipation, their coldness to all the duties of friendship and humanity. I know the little attention paid to helpless infancy. You will meet with few friends disinterested enough to do you good offices, when you are incapable of making them any return, by contributing to their interest or their pleasure, or even to the gratification of their vanity. I have been supported under the gloom naturally arising from these reflections by a reliance on the goodness of that Providence which has hitherto preserved you, and given me the most pleasing pros-

pect, of the goodness of your dispositions ; and by the secret hope that your mother's virtues will entail a blessing on her children.

The anxiety I have for your happiness has made me resolve to throw together my sentiments relating to your future conduct in life. If I live some years, you will receive them with much greater advantage suited to your different geniuses and dispositions. If I die sooner you must receive them in this very imperfect manner,—the last proof of my affection. You will all remember your father's fondness, when perhaps every other circumstance relating to him is forgotten. This remembrance, I hope, will induce you to give a serious attention to the advices I am now going to leave with you. I can request this attention with the greater confidence, as my sentiments on the most interesting points, that regard life and manners, were entirely correspondent to your mother's.

You must expect that the advices which I shall give you will be very imperfect as there are many nameless delicacies, in female manners, of which none but a woman can judge. I shall throw my reflections together without any studied order, and shall only, to avoid confusion, range them under a few general heads. You will see, in a little Treatise of mine just published, in what an honorable point of view I have considered your sex ; not as domestic drudges, or the slaves of our pleasures, but as our companions and equals ; as designed to soften our heart and polish our manners ; and, as Thomson finely says,

“ To raise the virtues, animate the bliss,
And sweeten all the toils of human life.”

I shall not repeat what I have there said on this subject. and shall only observe, that from the view I have given of your natural character and place in society, there arises a certain propriety of conduct peculiar to your sex. It is this peculiar propriety of female manners of which I intend to give you my sentiments, without touching on those general rules of conduct, by which men and women are equally bound. While I explain to you that system of conduct which I think will tend most to your honor and happiness, I shall, at the same time, endeavor to point out those virtues and accomplishments which render you most respectable and most amiable in the eyes of my own sex.

RELIGION.

Tho' the duties of religion, strictly speaking are equally binding on both sexes, yet certain differences in their natural character and education, render some vices in your sex particularly odious. The natural hardness of our hearts, and strength of our passions, inflamed by the uncontrolled license we are too often indulged with in our youth are apt to render our manners more dissolute, and make us less susceptible of the finer feelings of the heart.— Your superior delicacy, your modesty, and the usual severity of your education, preserve you, in a great measure, from any temptation to

those vices to which we are most subjected.—The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned. And this along with the natural warmth of your imagination, renders you peculiarly susceptible of the feelings of devotion. There are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. Your whole life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face of sèrenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair. Then your only resource is in the consolations of religion. It is chiefly owing to these, that you bear domestic misfortunes better than we do. But you are sometimes in very different circumstances, that equally require the restraints of religion. The natural vivacity, and perhaps, the natural vanity of your sex, is very apt to lead you into a dissipated state of life, that deceives you, under the appearance of innocent pleasure, but which, in reality, wastes your spirits, impairs your health, weakens all the superior faculties of your minds and often sullies your reputations. Religion, by checking this dissipation and rage for pleasure, enables you to draw

the happiness, even from those very sources of amusement, which, when too frequently applied to, are often productive of satiety and disgust.

Religion is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these and do not meddle with controversy. It spoils the temper, and I suspect has no good effect upon the heart.

Never indulge yourselves in ridicule on religious subjects; nor give countenance to it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

I wish you to go no farther than the scriptures for your religious opinions. Embrace those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence.

Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place.—In your behavior at public worship, observe an exemplary attention and gravity.

Avoid all grimace and ostentation in your religious duties. They are the usual cloaks of hypocrisy; at least, they shew a weak and vain mind. Do not make religion a subject of common conversation in mixed companies.—When it is introduced, rather seem to decline

it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions, but show the same resentment you would naturally do on being offered any other personal insult. But the surer way to avoid this, is by a modest reserve on the subject, and by using no freedom with others about their religious sentiments. Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably arise from causes in which you had no share, and from which you can derive no merit. Shew your regard to religion, by a distinguishing respect to all its ministers, of whatever persuasion, who do not by their lives dishonor their profession: but never allow them the direction of your consciences, lest they taint you with the narrow spirit of their party. The best effect of your religion will be a diffusive humanity to all in distress. Set apart a certain proportion of your income as sacred to charitable purposes. But in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue. Do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of shewing a tender and compassionate spirit where your money is not wanted. There is a false and unnatural refinement in sensibility,

which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship. The sight of human misery softens the heart and makes it better; it checks the pride of health and prosperity, and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the secret endearment which nature has annexed to all our sympathetic sorrows.— Women are greatly deceived, when they think they recommend themselves to our sex by their indifference about religion. Even those men who are themselves unbelievers, dislike infidelity in you. If a gentleman pretend an attachment to any of you, and endeavor to shake your religious principles, be assured he is either a fool, or has designs on you which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reason was plainly this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taste. Your mother was educated in the church of England, and had an attachment to it, and I had a prejudice in favour of every thing she liked.— It never was her desire that you should be baptised by a clergyman of the church of England,

or be educated in the church. On the contrary the delicacy of her regard to the smallest circumstance that could affect me in the eye of the world, made her anxiously insist it might be otherwise. But I could not yield to her in that kind of generosity.—When I lost her, I became still more determined to educate you in that church, as I feel a secret pleasure in doing every thing that appears to me to express my affection and veneration for her memory.—I draw but a very faint and imperfect picture of what your mother was, while I endeavour to point out what you should be.

CONDUCT AND BEHAVIOUR

One of the chief beauties in a female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause. If you were you must become, if not worse, at least less amiable women. But you may be dazzled by that admiration which yet rejoices your hearts.

When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in our sex, as I have too often felt; but in your's it is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious of no crime? It is a sufficient answer, that nature has made you to

blush when you are guilty of no fault, and has forced us to love you because you do so.—Blushing is so far from being necessarily an attendant on guilt, that it is the unusual companion of innocence.

This modesty, which I think so essential in your sex, will naturally dispose you to be rather silent in company, especially in a large one.—People of sense and discernment will never mistake such silence for dullness. One may take a share in conversation without uttering a syllable. The expression in the countenance shews it, and this never escapes an observing eye.

I should be glad that you had an easy dignity in your behavior in public places, but not that confident ease, that unabashed countenance, which seems to set the company at defiance. If, while a gentleman is speaking to you, one of superior rank addresses you, do not let your eager attention and visible preference betray the flutter of your heart. Let your pride on this occasion preserve you from that meanness into which your vanity would sink you. Consider that you expose yourselves to the ridicule of the company, and affront one gentlemen only to swell the triumph of another, who perhaps thinks he does you honor in speaking to you.

Converse with men even of the first rank with that dignified modesty which may prevent the approach of the most distant familiarity, and

consequently, prevent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess. It must be guarded with great discretion and good nature, otherwise it will create you many enemies. Wit is perfectly consistent with softness and delicacy ; yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command. Humour is a different quality. It will make your company much solicited ; but be cautious how you indulge it. It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect. The great art of pleasing in conversation consists in making the company pleased with themselves. You will more readily hear them talk yourselves into their good graces.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice—I think, unjustly.—Men are fully as guilty of it when their interests interfere. As your interests more frequently clash, and as your feelings are quicker than our's, your temptations to it are more frequent. For this reason, be particularly tender of the reputation of your own sex, especially when they happen to rival you in our regards. We look on this as the strongest proof of dignity and true greatness of mind. Shew a compassionate sympathy to un-

fortunate women, especially to those who are rendered so by the villainy of men. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of shewing it. Consider every species of indelicacy in conversation, as shameful in itself, and as highly disgusting to us. All double entendre is of this sort. The dissoluteness of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at, when it comes from your mouths, or even when you hear it without pain and contempt. Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid these. No man, but a brute or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with a becoming spirit. There is a dignity in conscious virtue which is able to awe the most shameless and abandoned of men.

You will be reproached perhaps with prudery. By prudery is usually meant an affectation of delicacy. Now I do not wish you to affect delicacy; I wish you to possess it. At any rate, it is better to run the risk of being thought ridiculous than disgusting.

I wish you to have great ease and openness in your conversation. I only point out some considerations which ought to regulate your behaviour in that respect.

Have a sacred regard to truth. Lying is a

mean and despicable vice. I have known some women of excellent parts, who were so much addicted to it, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity, or an unbridled imagination.—I do not mean to censure that lively embellishment of a humorous story which is only intended to promote innocent mirth.

There is a certain gentleness of spirit and manners extremely engaging in your sex; not that indiscriminate attention, that unmeaning simper which smiles on all alike. This arises either from an affectation of softness, or from perfect insipidity. There is a species of refinement in luxury, just beginning to prevail among the gentlemen of this country, to which our ladies are yet as great strangers as any women upon earth; I hope, for the honor of the sex, they may ever continue so: I mean, the luxury of drinking. It is a despicable selfish vice in men, but in your sex it is beyond expression indelicate and disgusting. Every one who remembers a few years back, is sensible of a very striking change in the attention and respect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deserted; and after dinner and supper, the gentlemen are impatient till they retire. How they came to lose this respect, which nature and politeness

so well entitled them to, I shall not here particularly enquire. The revolutions of manners in any country depend on causes very various and complicated. I shall only observe, that the behavior of the ladies in the last age was very reserved and stately. It would now be reckoned ridiculously stiff and formal. Whatever it was, it certainly had the effect of making them more respected. A fine woman, like other fine things in nature, has her proper point of view, from which she may be seen to most advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart. By the present mode of female manners, the ladies seem to expect that they shall regain their ascendancy over us by the fullest display of their personal charms, by being always in our eye at public places, by conversing with us with the same unreserved freedom as we do with each other; in short, by resembling us as nearly as they possibly can.—But a little time and experience will shew the folly of this expectation and conduct.

There is a native dignity in ingenuous modesty to be expected in your sex, which is your natural protection from the familiarities of the men, and which you should feel previous to the reflection that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom you give your heart, but who, if he have the least delicacy, will de-

spise them if he know that they have been prostituted to fifty men before him.—The sentiment that a woman may allow all innocent freedoms, provided her virtue be secure, is both grossly indelicate and dangerous, and has proved fatal to many of your sex.

Let me now recommend to your attention, that elegance, which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter. It gives that charm to beauty, without which it generally fails to please. It is partly a personal quality, in which respect it is the gift of nature; but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners;—every virtue and every excellency in their most graceful and amiable forms.

You may perhaps think that I want to throw every spark of nature out of your composition, and to make you entirely artificial. Far from it, I wish you to possess the most perfect simplicity of heart and manners. I think you may possess dignity without pride, affability without meanness, and simple elegance without affectation. Milton had my idea, when he says of Eve,

“ Grace was in all her steps, heaven in her eye
In every gesture dignity and love ”

AMUSEMENTS

Every period of life has amusements which are natural and proper to it. You may indulge the variety of your tastes in these, while you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health as various kinds of exercise: some are connected with qualities really useful, as different kinds of women's work, and all the domestic concerns of a family: some are elegant accomplishments, as dress, music, and drawing.—Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than mere amusements. There are a variety of others, which are neither useful nor ornamental, such as play of different kinds.—I would particularly recommend to you those exercises that oblige you to be much abroad in the open air, such as walking, and riding upon horseback. This will give vigor to your constitutions and a bloom to your complexions.—If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated, as to be unable to go out of doors without them. They are like most articles of luxury, useful and agreeable when judiciously used; but when made habitual, they become both insipid and pernicious. An attention to your health is a duty you owe to yourselves and to your friends. Bad health seldom fails to have an influence on the spirits and temper.—

The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty. But tho' good health be one of the greatest blessings of life, never make a boast of it, but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy with a correspondent delicacy of constitution, that when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of. The intention of your being taught needle-work, knitting, and such like, is not so much on account of the intrinsic value of all you can do with your hands, which is trifling, but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is, to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home. It is a great article in the happiness of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted. The domestic economy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good

sense and good taste. If you ever come to have the charge of a family, it ought to engage much of your time and attention; nor can you be excused from this by any extent of fortune, tho' with a narrow one the ruin that follows the neglect of it may be more immediate. I am at the greatest loss what to advise you in regard to books. There is no impropriety in your reading history, or cultivating any art or science to which genius or accident lead you.—The whole volume of nature lies open to your eye, and furnishes an infinite variety of entertainment. If I were sure that nature had given you such strong principles of taste and sentiment as would remain with you, and influence your future conduct with the utmost pleasure I would endeavor to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. “But when I reflect how easy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily she enters into every refinement of sentiment, and how easily she can sacrifice them to vanity or convenience;” I think I may very probably do you an injury by artificially creating a taste which, if nature never gave it you, would only serve to embarrass your future conduct. I do not want to *make* you any thing; I want to know what nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you: I wish you to have sentiments that may uniformly and

steadily guide you, and such as your hearts so thoroughly approve, that you would not forego them for any consideration this world could offer.

Dress is an important article in female life. The love of dress is natural to you, and therefore it is proper and reasonable. Good sense will regulate your expense in it, and direct you to dress in such a way as to conceal any blemishes, and set off your beauties, if you have any, to the greatest advantage. But much delicacy and judgment are required in the application of this rule. A fine woman shews her charms to most advantage, when she seems most to conceal them. The finest bosom in nature is not so white as what imagination forms. The most perfect elegance of dress appears always the most easy, and the least studied. Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness, so that in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance. You will not easily believe how much we consider your dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof taste and delicacy. In dancing, the principal points you are to attend to are ease and grace. I would have you to dance with spirit ; but never allow yourselves to be so far transported with mirth, as to forget the delicacy of your sex. Many a girl dancing in the

gaiety and innocence of her heart, is thought to discover a spirit she little dreams of. I know no entertainment that gives such pleasure to any person of sentiment or humour as the théâtre. But I am sorry to say, there are few English comedies a lady can see without a shock to delicacy. You will not readily suspect the comments gentlemen make on your behaviour on such occasions. Men are often best acquainted with the most worthless of your sex, and from them too readily form their judgment of the rest. A virtuous girl often hears very indelicate things with a countenance no wise embarrassed, because in truth she does not understand them. Yet this is, most ungenerously ascribed to that command of features, and that ready presence of mind, which you are thought to possess in a degree far beyond us; or by still more malignant observers, it is ascribed to hardened effrontery. Sometimes a girl laughs with all the simplicity of unsuspecting innocence, for no other reason but being infected with other people's laughing; she is then believed to know more than she should do. If she do happen to understand an improper thing, she suffers a very complicated distress; she feels her modesty hurt in the most sensible manner, and at the same time is ashamed of appearing conscious of the injury. The only way to avoid these inconveniences, is never to go to a play that is particularly offensive to delicacy. Tragedy subjects you to no such distress. Its sorrows will soften and en-

noble your hearts. I need say little about gaming, the ladies in this country being as yet almost strangers to it. It is a ruinous and incurable vice; and as it leads to all the selfish and turbulent passions it is peculiarly odious in your sex. I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided that what you can possibly lose, is such a trifle, as can neither interest you, nor hurt you. In this, as well as in all important points of conduct, shew a determined resolution and steadiness. This is not in the least inconsistent with that softness and gentleness so amiable to your sex. On the contrary, it gives that spirit to a mild and sweet disposition, without which it is apt to degenerate into insipidity. It makes you respectable in your own eyes, and dignified in ours*.

*This we consider to be one of the weak places in our author's advice.

Whatever dancing, theatres, or innocent gaming, (if such a thing be possible,) might be at the time when he wrote, or in the country in which he lived, it is very certain, that as they are at present conducted, their tendency is actually pernicious, producing extravagance, vanity, and pride. The well-being of the fair sex would sustain no loss if dancing, theatres, and gaming were annihilated. We would say, "let them all alone."—EDITOR.

FRIENDSHIP, LOVE, MARRIAGE.

The luxury and dissipation that prevails in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you by their advice and good offices. But the immediate gratification which friendship affords to a warm, open, and ingenuous heart, is of itself a sufficient motive to court it. In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will still make them more agreeable and useful companions. You have particular reason to place confidence in those who have shewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful. When you read this, you will naturally think of your mother's friend, to whom you owe so much. If you have the good fortune to meet with any who deserve the name of friends, unbosom yourselves to them with the most unsuspecting confidence. It is one of the world's maxims, never to trust any person with a secret, the discovery of which could give you any pain; but it is the maxim of a little mind, and a cold heart, unless where it is the effect of frequent disappointments and bad usage. An open temper, if restrained but by tolerable prudence, will make you, on the

whole, much happier than a reserved suspicious one, although you may sometimes suffer by it. Coldness and distrust are but the too certain consequences of age and experience; but they are unpleasant feelings, and need not be anticipated before their time. But however open you may be in talking of your own affairs, never disclose the secrets of one friend to another. These are sacred deposits which do not belong to you, nor have you any right to make use of them. There is another case in which I suspect it is proper to be secret, not so much from motives of prudence as delicacy; I mean in love matters. Though a woman has no reason to be ashamed of an attachment to a man of merit, yet nature, whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves; and when all the subterfuges of ingenuity to conceal it from herself fail, she feels a violence done both to her pride and to her modesty. This, I should imagine, must always be the case where she is not sure of a return to her attachment. In such a situation, to lay the heart open to any person whatever, does not appear to me consistent with the perfection of female delicacy. But perhaps I am in the wrong. At the same time I must tell you, that, in point of prudence, it concerns you to attend well to the consequences of such a discovery. These secrets, however important in your own estimation, may appear very

trifling to your friend, who possibly will not enter into your feelings, but may rather consider them as a subject of pleasantry. For this reason, love-secrets are of all others the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart much hackneyed in the ways of love.

If, therefore, you must have a friend to pour out your heart to, be sure of her honor and secrecy. Let her not be a married woman, especially if she live happily with her husband.—There are certain unguarded moments, in which such a woman, though the best and worthiest of her sex, may let hints escape, which at other times, or to any other person than her husband, she would be incapable of; nor will a husband, in this case, feel himself under the same obligation of secrecy and honor, as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly. If all other circumstances are equal, there are obvious advantages in your making friends of each other. The ties of blood, and your being so much united in one common interest, form an additional bond of union to your friendship. If your brothers should have the good fortune to have hearts susceptible of friendship, and to possess truth, honor, sense and delicacy of sentiment, they are the fittest and most unexceptionable confidants. By placing confidence in them, you will receive every advantage which you can

hope for from the friendship of men, without any of the inconveniences that attend such connections with our sex. Beware of making confidants of your servants. Dignity, not properly understood, very readily degenerates into pride, which enters into no friendships, because it cannot bear an equal, and is so fond of flattery as to grasp at it even from servants and dependents. The most intimate confidants, therefore, of proud people, are valets-de chambre and waiting women. Shew the utmost humanity to your servants; make their situation as comfortable to them as possible; but if you make them your confidants, you spoil them and debase yourselves. Never allow any person, under the pretended sanction of friendship, to be so familiar as to lose a proper respect for you. Never allow them to tease you on any subject that is disagreeable, or where you have once taken your resolution. Many will tell you, that this reserve is inconsistent with the freedom which friendship allows. But a certain respect is as necessary in friendship as in love. Without it, you may be liked as a child but you will never be beloved as an equal. The temper and dispositions of the heart, in your sex, make you enter more readily and warmly into friendships than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of; and this makes your friendships so very fluctuating. Another great obstacle to the sincerity as well as steadiness of

your friendships, is the great clashing of your interests in the pursuits of love, ambition, or vanity. For these reasons, it would appear at first view more eligible for you to contract your friendships with the men. Among other obvious advantages of an easy intercourse between the two sexes, it occasions an emulation and exertion in each to excel and be agreeable; hence their respective excellencies are mutually communicated and blended. As their interests in no degree interfere, there can be no foundation for jealousy, or suspicion of rivalry. The friendship of a man for a woman is always blended with a tenderness, which he never feels for one of his own sex, even where love is in no degree concerned. Besides, we are conscious of a natural title you have to our protection and good offices, and therefore we feel an additional obligation of honor to serve you, and to observe an inviolable secrecy, whenever you confide in us.

But apply these observations with great caution. Thousands of women, of the best hearts and finest parts, have been ruined by men who approach them under the specious name of friendship. But supposing a man to have the most undoubted honor, yet his friendship to a woman is so near a-kin to love, that if she be very agreeable in her person, she will probably very soon find a lover, where she only wished to meet a friend. Let me here, however, warn you against that weakness so common among vain women, the imagination that every man

who takes particular notice of you, is a lover. Nothing can expose you more to ridicule, than the taking up a man on the suspicion of being your lover, who perhaps never once thought of you in that view, and giving yourselves those airs so common among silly women on such occasions. There is a kind of unmeaning gallantry much practised by some men, which, if you have any discernment, you will find really very harmless. Men of this sort will attend you to public places, and be useful to you by a number of little observances, which those of a superior class do not so well understand, or have not leisure to regard, or perhaps are too proud to submit to. Look on the compliments of such men, as words of course, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to assume, which a proper dignity in your behavior will be easily able to check. There is a different species of men whom you may like as agreeable companions,—men of worth, taste, and genius, whose conversation, in some respects, may be superior to what you generally meet with among your own sex. It will be foolish in you to deprive yourselves of a useful and agreeable acquaintance, merely because idle people say he is your lover. Such a man may like your company, without having any design on your person.

People whose sentiments, and particularly those whose tastes correspond, naturally like to associate together, although neither of them

have the most distant view of any further connection. But as this similarity of minds often gives rise to a more tender attachment than friendship, it will be prudent to keep a watchful eye over yourselves, lest your hearts become too far engaged before you are aware of it.— At the same time, I do not think that your sex, at least in this part of the world, have much of that sensibility which disposes to such attachments. What is commonly called love among you, is rather gratitude, and a partiality to the man who prefers you to the rest of your sex; and such a man you often marry, with little of either personal esteem or affection. Indeed, without an unusual share of natural sensibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love. It is a maxim laid down among you, and a very prudent one it is, that love is not to begin on your part but is entirely to be the consequence of our attachment to you. Now supposing a woman to have sense and taste, she will not find many men to whom she can possibly be supposed to bear any considerable share of esteem. Among these few it is a very great chance if any of them distinguish her particularly. Love, at least with us, is exceedingly capricious, and will not always fix where reason says it should. But supposing one of them should become particularly attached to her it is still extremely improbable that he should be the man in the world her heart most approved of. As, therefore, nature has not given

you that unlimited range in your choice which we enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a gentleman to your common good-liking and friendship. In the course of his acquaintance, he contracts an attachment to you.—When you perceive it, it excites your gratitude; this gratitude rises into a preference, and this preference perhaps at last advances to some degree of attachment, especially if it meet with crosses and difficulties—for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes. If attachment was not excited in your sex in this manner, there is not one of a million of you that could ever marry with any degree of love.

A man of taste and delicacy marries a woman because he loves her more than any other. A woman of equal taste and delicacy, marries him because she esteems him, and because he gives her that preference. But if a man unfortunately becomes attached to a woman whose heart is secretly pre-engaged, his attachment instead of obtaining a suitable return, is particularly offensive; and if he persist to teaze her, he makes himself equally the object of her scorn and aversion. The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them, so as easily to impose on a young girl of an open, generous, and feeling heart, if she be

not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning are unsearchable and inconceivable to an honorable and elevated mind.

The following, I apprehend, are the most genuine effects of an honorable passion among the men, and the most difficult to counterfeit. A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love, in all its stages, seeks concealment, and never expects success. It renders a man not only respectful, but timid to the highest degree in his behavior to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry, but it sits awkwardly on him, and he quickly relapses into seriousness, if not into dullness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a person conscious of guilt, he is jealous that every eye observes him—and to avoid this, he shuns all the little observances of common gallantry. His heart and his character will be improved in every respect by his attachment. His manners will become more gentle, and his conversation more agreeable—but diffidence and embarrassment will always make him appear to disadvantage in the company of his mistress. If the fascination continue long, it will totally depress his spirit, and extinguish every active, vigorous, and manly principle of his

FRIENDSHIP,

mind. You will find this subject beautifully and pathetically painted in Thomson's 'Spring.' When you observe in a gentleman's behavior these marks which I have described above, reflect seriously what you are to do. If his attachment be agreeable to you, I leave you to do as nature, good sense, and delicacy shall direct you. Violent love cannot subsist, at least cannot be expressed, for any time together, on both sides; otherwise the certain consequence, however concealed, is satiety and disgust. If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him, as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honorably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However people's hearts may deceive them, there is scarcely a person that can love for any time without at least some distant hope of success. If you really wish to undeceive a lover, you may do it in a variety of ways. There is a certain species of easy familiarity in your behavior, which may satisfy him, if he have any discernment left, that he has nothing to hope for. But perhaps your particular temper may, not admit of this. You may easily shew that you want to avoid his company; but if he be a man whose friendship you wish to preserve, you may not choose this method, because then you lose him in every capacity. You may get

a common friend to explain matters to him, or fall on many other devices, if you be seriously anxious to put him out of suspense. But if you be resolved against every such method, at least do not shun opportunities of letting him explain himself. If you do this, you act barbarously and unjustly. If he bring you to an explanation, give him a polite, but resolute and decisive answer. In whatever way you convey your sentiments to him, if he be a man of spirit and delicacy, he will give you no further trouble nor apply to your friends for their intercession. This last is a method of courtship which every man of spirit will disdain. He will never whine nor sue for your pity. That would mortify him almost as much as your scorn. In short, you may possibly break such a heart, but you can never bend it. Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty, and is the passion of all others the most difficult to conquer.

There is a case where a woman may coquette justifiably, to the utmost verge which her conscience will allow. It is where a gentleman purposely declines to make his addresses, till such time as he thinks himself perfectly sure of her consent. This, at bottom, is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing; it is intended to force her to explain herself, in effect, before the gentleman deigns to do it, and by this means to oblige her to violate the

modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in a man who would degrade the very woman whom he wishes to make his wife. It is of great importance to distinguish, whether a gentleman who has the appearance of being your lover, delays to speak explicitly, from the motive I have mentioned, or from a diffidence inseparable from true attachment.— In the one case, you can scarcely use him too ill; in the other, you ought to use him with great kindness; and the greatest kindness you can shew him, if you be determined not to listen to his addresses, is to let him know it as soon as possible. I know the many excuses with which women endeavor to justify themselves to the world, and to their own conscience, when they act otherwise. Sometimes they plead ignorance, or at least uncertainty of the gentleman's real sentiments. That may sometimes be the case. Sometimes they plead the decorum of their sex, which enjoins an equal behavior to all men, and forbids them to consider any man as a lover till he has directly told them so. Perhaps few women carry their ideas of female delicacy and decorum as far as I do. But I must say, you are not entitled to plead the obligation of these virtues, in opposition to the superior ones of gratitude, justice, and humanity. The man is entitled to all these, who prefers you to the rest of your sex, and perhaps whose greatest weakness is this very preference.

The truth of the matter is, vanity, and the love of admiration is so prevailing a passion among you, that you may be considered to make a very great sacrifice whenever you give up a lover, till every art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise the lover. But the deepest and most artful coquetry is employed by women of superior taste and sense, to engage and fix the heart of a man whom the world and whom they themselves esteem, altho' they are firmly determined never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity; nay, they can sometimes be gratified with the utter ruin of his fortune, fame and happiness. God forbid I should ever think so of all your sex! I know many of them have principles, have generosity and dignity of soul that elevate them above the worthless vanity I have been speaking of. Such a woman, I am persuaded, can always convert a lover, if she cannot always give him her affections, into a warm and steady friend, provided he be a man of sense, resolution, and candor. If she explain herself to him with a generous openness and freedom, he must feel the stroke as a man; but he will likewise bear it as a man; what he suffers, he will suffer in silence. Every sentiment will remain; but love, tho' it requires very little food, and is easily surfeited with too much, yet it requires some. He will view her in the light of a married woman; and tho' passion sub-

sides, yet a man of a candid and generous heart always retains a tenderness for a woman he has once loved, and who has used him well, beyond what he feels for any other of her sex. If he have not confided his own secret to any body, he has an undoubted title to ask you not to divulge it. If a woman choose to trust any of her companions with her own unfortunate attachments, she may, as it is her own affair alone; but if she have any generosity or gratitude, she will not betray a secret which does not belong to her. Male coquetry is much more inexcusable than female, as well as more pernicious; but it is rare in this country. Very few men will give themselves the trouble to gain or retain any woman's affections, unless they have views on them either of an honorable or dishonorable kind. Men employed in the pursuit of business, ambition or pleasure, will not give themselves the trouble to engage a woman's affections merely from the vanity of conquest, and of triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is in their power. A man of parts, sentiment, and address, if he lay aside all regard to truth and humanity, may engage the hearts of fifty women at the same time, and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression that could be said to be directly expressive of love. This ambiguity of behaviour, this art of keeping one in suspense, is the great secret of coquetry in both sexes. It is the more cruel in us, because we

can carry it to what length we please, without your being so much as at liberty to complain or expostulate, whereas we can break our chain, and force you to explain, whenever we become impatient of our situation. I have insisted the more particularly on this subject of courtship, because it may most readily happen to you at that early period of life, when you can have little experience or knowledge of the world ; when your passions are warm, and your judgments not arrived at such full maturity as to be able to correct them. I wish you to possess such high principles of honor and generosity as will render you incapable of deceiving, and at the same time to possess that acute discernment which may secure you against being deceived. A woman in this country, may easily prevent the first impressions of love ; and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit as will justify a reciprocal regard. Your hearts indeed may be shut inflexibly and permanently against all the merit a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and your lover, if you gave him your hand and your heart revolted against him. But miserable will be your fate, if you allow an attachment to steal on you before you are sure of a return ; or, what is infinitely worse, where there are

wanting those qualities which alone can ensure happiness in a married state.

I know nothing that renders a woman more despicable, than her thinking it essential to happiness to be married. Besides the gross indelicacy of the sentiment, it is a false one, as thousands of women have experienced. But if it were true, the belief that it is so, and the consequent impatience to be married, is the most effectual way to prevent it. You must not think from this, that I do not wish you to marry. On the contrary, I am of opinion, that you may attain a superior degree of happiness in a married state, to what you can possibly find in any other. I know the forlorn and unprotected situation of an old maid, the chagrin and peevishness which are apt to infect their tempers, and the great difficulty of making a transition, with dignity and cheerfulness, from the period of youth, beauty, admiration, and respect, into the calm, silent, unnoticed retreat of declining years.

I see some unmarried women, of active, vigorous minds, and great vivacity of spirits, degrading themselves; sometimes by entering into a dissipated course of life, unsuitable to their years, and exposing themselves to the ridicule of girls, who might have been their grandchildren; sometimes by oppressing their acquaintances by impertinent intrusions into their private affairs; and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant activity of spirit, which, if it had found employment at home,

would have rendered them respectable and useful members of society. I see other women, in the same situation, gentle, modest, blessed with sense, taste, delicacy, and every milder feminine virtue of the heart, but of weak spirits,—bashful and timid : I see such women sinking into obscurity and insignificance, and gradually losing every elegant accomplishment ; for this evident reason that they are not united to a partner who has sense and worth, and taste to know their value ; one who is able to draw forth their concealed qualities, and shew them to advantage ; who can give that support to their feeble spirits which they stand so much in need of ; and who, by his affection and tenderness, might make such a woman happy in exerting every talent, and accomplishing herself in every elegant art that could contribute to his amusement. In short, I am of opinion, that a married state, if entered into from proper motives of esteem and affection, will be the happiest for yourselves, make you most respectable in the eyes of the world, and the most useful members of society. But I confess I am not enough of a patriot to wish you to marry for the good of the public. I wish you to marry for no other reason but to make yourselves happier. When I am so particular in my advice about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deserve you, and be sensible of your merit. But Heaven forbid you should ever relinquish the

ease and independence of a a single life, to become the slaves of a fool or a tyrant's caprice.

As these have always been my sentiments, I shall do you but justice, when I leave you in such independent circumstances as may lay you under no temptation to do from necessity what you would never do from choice. This will likewise save you from that cruel mortification to a woman of spirit, the suspicion that a gentleman thinks he does you an honor or a favor when he asks you for his wife. If I live till you arrive at that age when you shall be capable to judge for yourselves, and do not strangely alter my sentiments, I shall act towards you in a very different manner from what most parents do. My opinion has always been, that when that period arrives, the parental authority ceases. I hope I shall always treat you with that affection and easy confidence which may dispose you to look on me as your friend. In that capacity alone I shall think myself entitled to give you my opinion ; in the doing of which, I should think myself highly criminal, if I did not to the utmost of my power endeavor to divest myself of all my personal vanity, and all my prejudices in favor of my particular taste. If you did not choose to follow my advice, I should not on that account cease to love you as my children. Tho' my right to your obedience was expired, yet I should think nothing could release me from the ties of nature and humanity. You may perhaps imagine that the reserved behavior which I recommend to you, and your appearing seldom at public places, must cut off all opportunity of your being be

acquainted with gentlemen. I am very far from intending this. I advise you to no reserve, but what will render you more respected and beloved by our sex. I do not think public places suited to make people acquainted together. They can only be distinguished there by their looks and external behaviour. But it is in private companies alone where you can expect easy and agreeable conversation, which I should never wish you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either side. Love is very seldom produced at first sight; at least it must have, in that case, a very unjustifiable foundation. True love is founded on esteem, in a correspondence of tastes and sentiments, and steals on the heart imperceptibly. There is one advice I shall leave you, to which I beg your particular attention. Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely, and settle in your minds, what are the requisites to your happiness in a married state ; and as it is almost impossible that you should get every thing you wish, come to a steady determination what you are to consider as essential, and what may be sacrificed. If you have hearts disposed by nature for love and friendship, and possess those feelings which enable you to enter into all the refinements and delicacies of these attachments, consider well, for Heaven's sake, and as you value your future happiness, before you give them

any indulgence. If you have the misfortune, (for a very great misfortune it commonly is to your sex,) to have such a temper and such sentiments, deeply rooted in you, if you have spirit and resolution to resist the solicitations of vanity, the persecution of friends (for you will have lost the only friend that would never persecute you,) and can support the prospect of the inconveniences attending the state of an old maid, which I formerly pointed out, then you may indulge yourselves in that kind of sentimental reading and conversation which is most correspondent to your feelings.

But if you find, on a strict self-examination, that marriage is absolutely essential to happiness, keep the secret inviolable in your own bosoms, for the reason I formerly mentioned; but shun, as you would do the most fatal poison, all that species of reading and conversation which warms the imagination, which engages and softens the heart, and raises the taste above the level of common life. If you do otherwise, consider the terrible conflict of passions this may afterwards raise in your breasts. If this refinement once take deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely, and then it will embitter all your married days. Instead of meeting with sense, delicacy, tenderness, a lover, a friend, an equal companion, in a husband, you may be tired with insipidity and dullness; shocked with indelicacy, or mortified with indifference. You will find none to

compassionate, or even understand your sufferings; for your husbands may not use you cruelly, and may give you as much money for your clothes, personal expense, and domestic necessities, as is suitable to their fortunes. The world therefore look on you as unreasonable women, and that did not deserve to be happy, if you were not so. To avoid these complicated evils, if you are determined at all events to marry, I would advise you to make all your reading and amusements of such a kind, as do not affect the heart or the imagination, except in the way of wit or humor.

I have no view by these advices to lead your tastes; I only want to persuade you of the necessity of knowing your own minds, which, though seemingly very easy, is what your sex seldom attain on many important occasions in life, but particularly on this of which I am speaking. There is not a quality I more anxiously wish you to possess, than that collective decisive spirit, which rests on itself, which enables you to see where your true happiness lies, and to pursue it with the most determined resolution. In matters of business, follow the advice of those who know them better than yourselves, and in whose integrity you can confide; but in matters of taste, that depend on your own feelings, consult no one friend whatever, but consult your own hearts. If a gentleman make his addresses to you, or give you reason to believe he will do so, before you allow your affections to be engaged, endeavor, in the most prudent and secret manner to procure from

your friends every necessary piece of information concerning him; such as his character for sense, his morals, his temper, fortune, and family; whether it be distinguished for parts and worth, or for folly, knavery, and loathsome hereditary diseases. When your friends inform you of these, they have fulfilled their duty.— If they go further, they have not that deference for you which a becoming dignity on your part would effectually command. Whatever your views are in marrying, take every possible precaution to prevent their being disappointed. If fortune, and the pleasures it brings, are your aim, it is not sufficient that the settlements of a jointure and children's provisions be ample, and properly secured; it is necessary that you should enjoy the fortune during your own life. The principal security you can have for this will depend on your marrying a good natured, generous man, who despises money, and who will let you live where you can best enjoy that pleasure, that pomp and parade of life for which you married him. From what I have said, you will easily see that I could never pretend to advise whom you should marry; but I can with great confidence advise whom you should not marry. Avoid a companion that may entail any hereditary disease on your posterity, particularly that most dreadful of all human calamities, madness. It is the height of imprudence to run into such a danger, and in my opinion, highly criminal. Do not marry a fool; he is the most intractable of all animals; he is led by his passions and caprices, and is incapable of

hearing the voice of reason. It may probably too hurt your vanity to have husbands for whom you have reason to blush and tremble every time they open their lips in company. But the worst circumstance that attends a fool, is his constant jealousy of his wife being thought to govern him. This renders it impossible to lead him, and he is continually doing absurd and disagreeable things, for no other reason but to shew he dares do them. A rake is always a suspicious husband, because he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he have the misfortune to have any.

If you have a sense of religion yourselves, do not think of husbands who have none. If tolerable understandings, they will be glad that you have religion, for their own sakes and for the sake of their families, but it will sink you in their esteem. If they be weak men, they will be continually teasing and shocking you about your principles. If you have children, you will suffer the most bitter distress, in seeing all your endeavors to form their minds to virtue and piety, all your endeavors to secure their present and eternal happiness, frustrated and turned into ridicule. And looking on your choice of a husband to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden sally of passion, and dignify it with the name of love—Genuine love is not founded in caprice; it is founded in nature, on honorable views, on virtue, on similarity of

tastes and sympathy of souls. If you have these sentiments, you will never marry any one, when you are not in that situation, in point of fortune, which is necessary to the happiness of either of you. What that competency may be, can only be determined by your own tastes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into distress; and, if he have any honor, no personal gratification will ever tempt him to enter into any connection which will render you unhappy. If you have as much between you as to satisfy all your demands, it is sufficient. I shall conclude with endeavoring to remove a difficulty which must naturally occur to any woman of reflection on the subject of marriage. What is to become of all those refinements of delicacy, that dignity of manners, which checked all familiarities, and suspended desire in respectful and awful admiration? In answer to this, I shall only observe, that if motives of interest or vanity have had any share in your resolutions to marry, none of those chimerical notions will give you pain; nay, they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your husbands. They have been sentiments which have floated in your imaginations, but have never reached your hearts. But if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid. Marriage, indeed, will at once dispel the enchantment rais-

ed by external beauty ; but the virtues and graces that first warmed the heart, that reserve and delicacy which always left the lover something further to wish, and often made him doubtful of your sensibility or attachment, may and ought ever to remain. The tumult of passion will necessarily subside ; but it will be succeeded by an endearment, that affects the heart in a more equal, more sensible and tender manner. But I must check myself, and not indulge in descriptions that may mislead you, and that too sensibly awake the remembrance of my happier days, which, perhaps it were better for me to forget forever. I have thus given you my opinion on some of the most important articles of your future life, chiefly calculated for that period when you are just entering the world. I have endeavored to avoid some peculiarities of opinion which from their contradiction to the general practice of the world, I might reasonably have suspected were not so well founded. But, in writing to you, I am afraid my heart has been too full, and too warmly interested to allow me to keep this resolution. This may have produced some embarrassment, and some seeming contradictions. What I have written has been the amusement of some solitary hours and has served to divert some melancholy reflections—I am conscious I undertook a task to which I was very unequal ; but I have discharged a part of my duty. You will at least be pleased with it, as the last mark of your father's love and attention.

A PICTURE OF THE FEMALE CHARACTER,

AS IT OUGHT TO APPEAR WHEN FORMED.

By George Horne, D. D. late Bishop of Norwich.

The picture I shall present, among other advantages, has that of antiquity. It is drawn by a masterly hand near three thousand years ago. The description I mean, is that left us of a virtuous woman, by the wisest of men, in the last chapter of the book of Proverbs; a description which all mothers and mistresses should teach the female pupils under their care, to read and learn by heart. “Who can find a virtuous woman? for her price is far above rubies.” Such an one is to be found, but not without care and diligence in the search. She is well worth the pains taken in the forming her, and more to be valued by her happy possessor, than all the brightest diamonds in the mines of the east.—“The heart of her husband doth safely trust in her, so that he shall have no need of spoil.” A well nurtured woman is man’s best and truest friend. Her fidelity is inviolable as the covenant of the most High, and her purity unsullied as the light of Heaven. Absent, as well as present, her husband relies on her, for the preservation of his possessions, and of herself, the dearest and most precious of all. With such a steward at home, freed from care and anxiety, he goes forth to his own employment, whatever it may be. He has no occasion to rob others by sea or land; to plunder provinces or starve nations. Instead of her squandering his sub-

stance, to gratify her own vanity and folly, the economy of his wife furnishes the supplies, and nothing is wanting in due time and place. "She will do him good, and not evil, all the days of her life." She will never abuse this confidence reposed in her, but endeavor to render herself daily more and more worthy of it. And even if her endeavors should not always meet with the desired success; if the good man should sometimes happen to be a little out of spirits, or out of temper, she will not therefore become so too. Her cheerfulness will revive and restore him. She will still "do him good, and not evil," while he lives; and if she survive him, will continue to shew the same kind attention and regard to his family, and to his character. "My Servius," said the Roman Valeria, holding in her arms the urn which contained the ashes of her husband, "though dead to the rest of the world, can never be otherwise than alive to me."

Solomon's description of a virtuous woman, consists of twenty-two verses. It is well worthy your observation, that eleven of these verses, half the number, are taken up in setting forth her *industry*, and the effects of it. I shall recite all these together, that you may see what a variety of magnificent language is made use of to describe her different employments, to recommend simplicity of manners, and make good housewifery and honest labor to be admired in the rich and noble, as well as the poor and obscure among women. For you must bear in mind, that in works of the several kinds here

mentioned, queens and princesses, of old time, disdained not to be occupied. You will likewise be pleased to consider, that if the rich are exempted from the necessity of working for *themselves*, they cannot be better employed than in working for the *poor*; since “the coats and garments” made by the charity of Dorcas, were judged the best proofs of her goodness that could be submitted to the inspection of an apostle. “She seeketh wool and flax, and worketh willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff. She girdeth her loins with strength, and strengthened her arms. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She looketh well to the ways of her household, and eateth not the bread of idleness. She is not afraid of the snow for her household, for they are all clothed with double garments. She maketh herself coverings of tapestry, her clothing is silk and purple. She maketh fine linen and selleth it, and delivers girdles to the merchants. She perceiveth that her merchandise is good: her candle goeth not out by night.—She is like the merchants’ ships, she bringeth her food from afar. She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard.” On account of this her marvellous and unceasing diligence, with the many and great advantages derived thereby to her family, well may it be said, as it is said of her, “Strength and honor are her clothing, and she shall rejoice in time to come.” But the honor

is not confined to herself. It extendeth to her friend and her companion in life; "Her husband is known in the gates, where he sitteth among the elders of the land." That is, he is known as *her* husband; as a man blessed with such a wife; as indebted, perhaps, for his promotion, to the wealth acquired by her management, (for honors are seldom open to the poor); for the splendor and elegance of his apparel, to the labor of her hands; and it may be, for the preservation and establishment of his virtue and integrity, to the encouragement, in all that is holy and just, and good, furnished by her example, as well as by her conversation, the nature of which is thus described:

"She openeth her mouth with wisdom, and in her tongue is the law of kindness." She thinks before she speaks; and, therefore, neither introduces a bad subject nor disgraces a good one by an improper manner of discoursing on it. And as charity reigns in her heart, nothing that is uncharitable proceeds out of her mouth; all is lenient and healing. To express the whole in a few words, she says nothing that is foolish, and nothing that is illnatured. But her charity is shewn in deeds as well as words.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." This is yet another good effect of her economy and management. She is not only able to provide plentifully for her household, but has always something in store for the poor. Since what avails a charitable disposition, where vanity, folly and extravagance have taken away the

power to exert it? In vain is "the hand stretched out" when there is nothing in it. Having thus considered this finished character of the virtuous woman, we shall not be surprised at the praise bestowed on it, in the remaining verses of the chapter.

"Her children rise up, and call her blessed: her husband also, and he praiseth her," saying "Many daughters have done virtuously: but thou excellest them all." Happy the children of such a mother; they will be living proofs of the care taken by her in their education, when she taught them to walk by the paths of honor and virtue, to the mansions of rest and glory. Happy the husband of such a wife, who sees all things prosper under her direction, and the blessing of Heaven derived to his family thro' her. They will all join in proclaiming, that among women who do well, honor is chiefly due to the virtuous and diligent wife, the affectionate and sensible mother.

"Favor," or rather, "gracefulness is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." A graceful person, and a set of fine features, are valuable things, but they are not to be trusted; they may conceal tempers and dispositions very different from those one should have expected to find: and bitterer than wormwood must then be the disappointment of the man, who has been directed in his choice by no other considerations. This, I say, *may* be the case. Let us hope that it is not often so. God forbid it

should. The face ought to be an index to the mind, and when all is fair without, as it is said of the king's daughter in the psalm, "all should be glorious within." But let beauty have it's due praise, and suppose what you will of it—suppose all that the poets say of it be true: still the wise man tells you, it is *vain*, it is in its nature transient, fleeting, perishing; it is the flower of the spring which must fade in autumn; and when the blossom falls, if no fruit succeed, of what value, I pray you is the tree? The grave is already opening for the most elegant person that moves, and the worms are in waiting to feed on the fairest face that is beholden. Labour, then, for that which endureth for ever; let your chief pains be bestowed on that part of the human composition, which shall flourish in immortal youth, when the world and all that is in it shall disappear, and come no more into mind. "A woman that feareth the Lord, she shall be praised." "Give her of the fruit of her hands, and let her own works praise her in the gates."

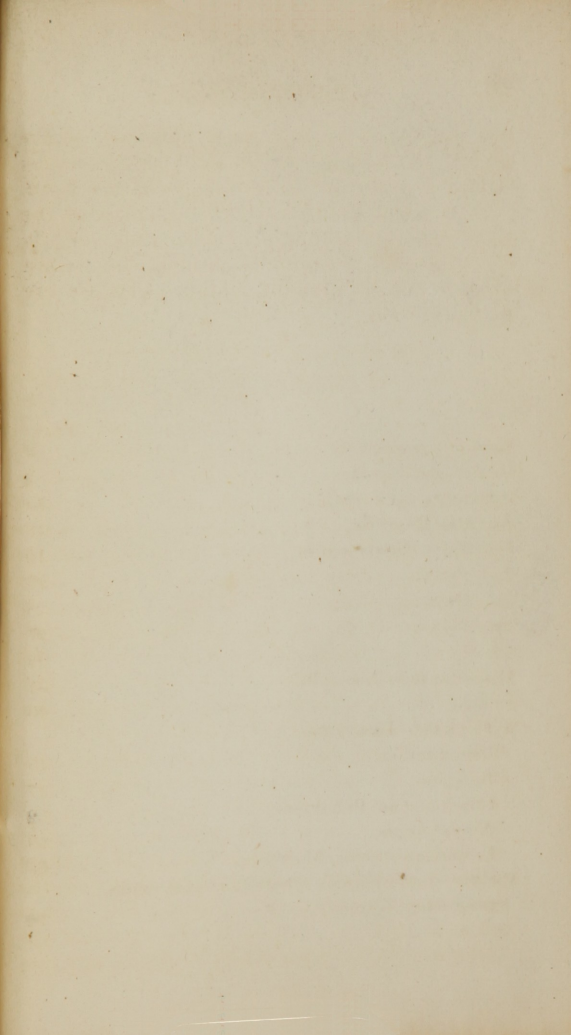
The crown, which her own hands have thus formed, shall be placed upon her head, as it were by general consent, even in this life, and her good deeds, celebrated in the public assemblies, shall diffuse an odour grateful as the smell of Eden, as the cloud of frankincense ascending from the holy altar. When her task is ended, the answer of a good conscience, and the blessings of all around, sweeter than the sweetest music, shall chaunt her to her repose;

till awakened on the great morning of the world, descending angels shall introduce this daughter of Jerusalem into the joy of her Lord.

Such is the Female Character, and such the importance of forming it by education. Without education, it cannot be formed; for we are all born equally ignorant, and are what we are by instruction.

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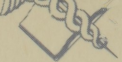
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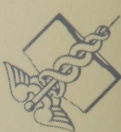
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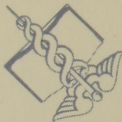
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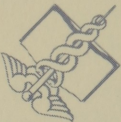
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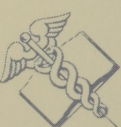
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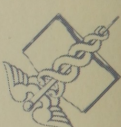
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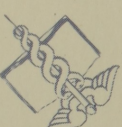
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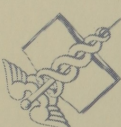
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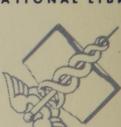
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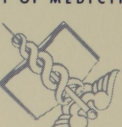
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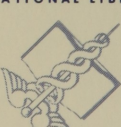
Health Service



Health, Education, and Welfare, Public



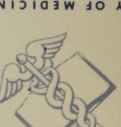
Health Service



Health, Education, and Welfare, Public

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